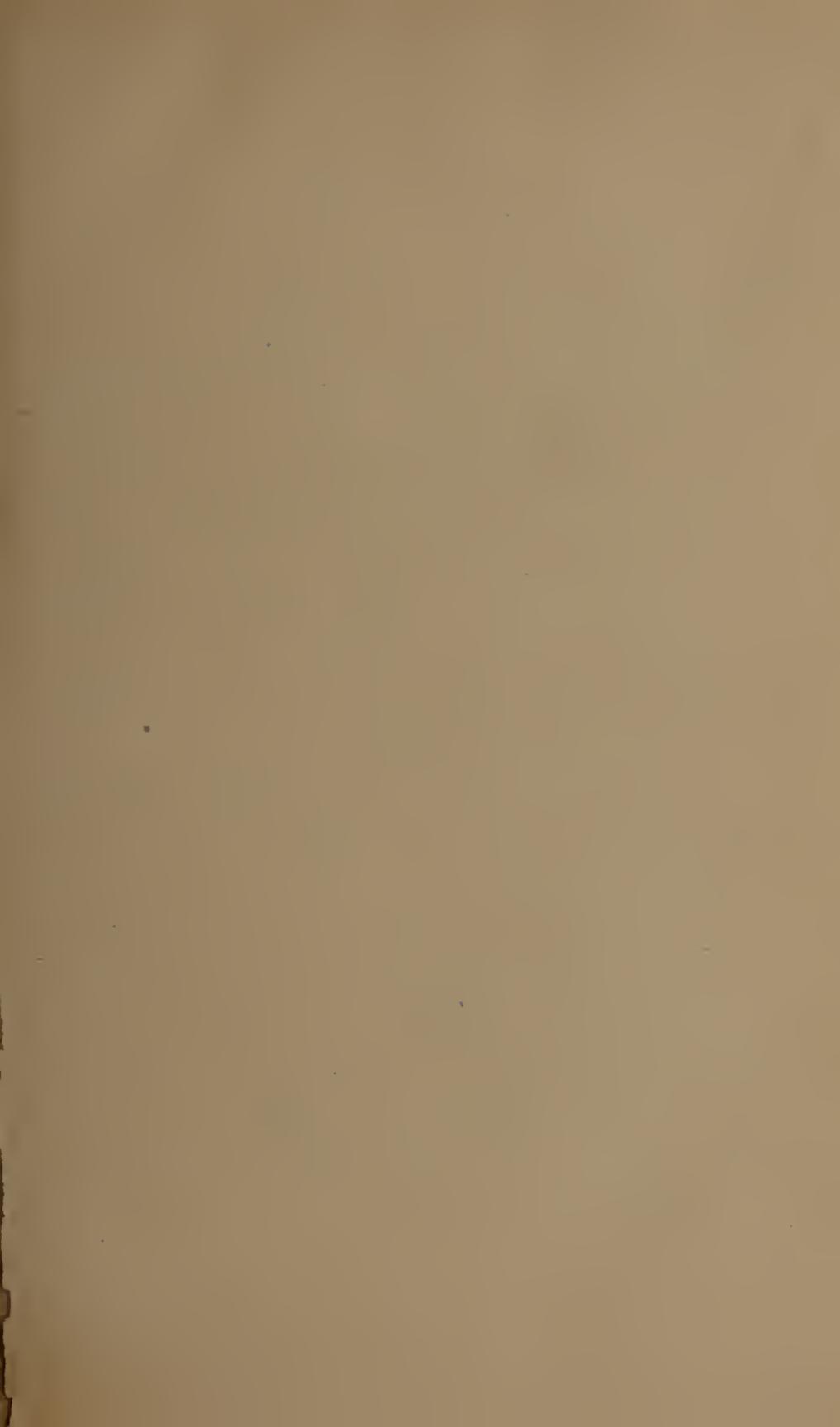


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# THE MISSIONARY HERALD

VOLUME LXXIII.—NUMBER 6

JUNE, 1877

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# THE MISSIONARY HERALD.

VOL. LXXIII.—JUNE, 1877.—No. VI.



## THE NEW MISSIONS TO CENTRAL AFRICA.

A FAREWELL meeting of great interest was held in Memorial Hall, London, on Monday evening, March 26, in connection with the sending of six missionaries, by the London Missionary Society, to commence a new mission on the shores of Lake Tanganyika, in eastern Central Africa. Addresses made on the occasion brought together facts of great interest in relation to the three missions (this being the third) which the leading missionary societies of Great Britain have recently commenced in those newly-explored portions of Africa. The Missionary Herald has heretofore mentioned the missions of other societies to other African lakes, but readers will be glad to see here a brief connected notice of the three undertakings, made up, mainly, of extracts from addresses by different speakers at this farewell meeting. Every lover of missions, every lover of Christ and his cause, must heartily rejoice in such efforts for the enlightenment of what has recently, and with good reason, been called "the lost continent." The three great lakes on which the missions are to be established, it will be remembered, are in eastern Africa, but a considerable distance inland, the Victoria Nyanza, extending from about half a degree north of the equator to two and a half degrees south; longitude from about  $31^{\circ} 30'$  to  $34^{\circ} 40'$  east. The Tanganyika (or Tanganyika), somewhat farther west, is long and narrow, between  $3^{\circ}$  and  $9^{\circ}$  south latitude; and the Nyassa, also long and narrow, extends from about  $10^{\circ}$  to  $15^{\circ}$  south, according to the map at hand.

The "English Independent" of March 29, presenting an account of the farewell meeting, remarks:—

"It is sometimes said that great and noble men, who have passed away into the invisible, may be made aware of the fruits of the work to which they devoted the unremitting energies of their lives. If this be in any measure true, Dr. David Livingstone enjoys that reward now. His splendid self-sacrifices, heroic endurance, patient self-reliance, inspiring hopefulness, and ultimate martyrdom in the cause of Africa have produced a magnificent result. The Christian sentiment of England is responding to his appeals in a manner that is unspeakably gratifying, and full of the richest promise for the future. Not one section of the church, but several sections, have now undertaken the work so

Stanley's more recent letters had suddenly revealed to us — the kingdom of Uganda, on the northwest side of the Victoria Nyanza. Stanley had told more than we knew of that lake, and told us specially about King Mtesa in this little kingdom of Uganda. We were then reminded how Captain Speke many years ago, had also hit upon another kingdom close to Uganda, the kingdom of Karague, with Rumanika, its humane and kind-hearted king; and he, too, was prepared to receive missionaries among his people. It was this that stirred up the heart of our friend Mr. Arthington, of Leeds, and in the most happy way, accepting the position of our two bands of brethren on the Nyassa in the south and the Nyanza in the north; he said, 'Why should not you and I make a great effort together, and strive to occupy the centre lake of Tanganyika, where Livingstone at last was found?' . . . . Having stated the scheme, it seemed to take hold of the minds of our directors with wonderful power. I think I never saw the directors of this society — diligent, devoted, and self-denying as their service on behalf of the society is — take a deeper interest in any new scheme than they have done in this one. . . . .

"Well, the first result of these discussions was this: we had our brother, Mr. Price, home with us from Africa. We knew his worth. We knew what he had done, and we knew what he could do; and it was a happy suggestion made by one of the directors in the Mission House, that we should invite Mr. Price to go and make preliminary inquiries on the coast of East Africa; . . . . and he found what most of us were earnestly desiring, the possibility of carrying out the same system in East Africa which we had in Southern Africa, that of traveling by large wagons drawn by long teams of bullocks. . . . . On that ground the mission has been prepared. The wagons have been built in Yorkshire. But Zauzibar and the east coast of Africa have for many ages and generations been connected with the west coast of India also; and not only is Yorkshire to have a share in fitting out our brethren and providing the conveniences of travel, but from the Church Missionary Institution in the little town of Nassick, in the Bombay presidency, the industrial school has also provided us with a set of carts, which the natives of the Deccan have been accustomed to use for successive generations, and which have been tried with success on the rough roads in India. Thus India has also some little share in providing the conveyances our brethren stand in need of. Our brethren have before them a long journey — the road from the coast to Lake Tanganyika runs over about 700 miles of country. There are about 200 miles among the hills and the slopes of mountains, and then it comes out on a level plateau; and then, for 400 or 500 miles more, they pass over a vast rolling country, about 4,000 feet above the sea. The great difficulty they have to contend with is in Ugogo, where there is a considerable lack of water. In other parts there are great belts of trees passing across the country. Vast boulders are in their way, too, at many points; then at last they come to Arab stations, but they have also abundance of native villages and native tribes. Though the Arabs are not friends in certain respects, the native villages are prepared in many ways heartily to welcome Englishmen amongst them. Well, they go well provided; and their destination is the town of Ujiji, on the Lake Tanganyika. . . . . Our Church Missionary friends take the post in the north, the Presbyterians have one in the south, and we take the one right in the centre."

## INTENTIONS — HEARTY COÖPERATION BY DIFFERENT SOCIETIES.

Mr. Arthur Marshall, Chairman of the Southern Committee of the London Missionary Society, said : —

“ The work had been undertaken with the full faith that the churches throughout the country would amply make up the sum required, because in the course of two or three years it would be necessary to reinforce the present number by some additional missionaries, and, if possible, to send out a small steamer for the purpose of sailing on Lake Tanganika, in competition with the Presbyterians, who had a steamer afloat on Lake Nyassa. He hoped that the Church Missionary Society would soon have their steamer afloat on Lake Nyanza. The mission to Central Africa was full of nothing but encouragement, and if the Wesleyans and the Baptists from the east coast could be persuaded to work up towards Lake Tanganika, each station being within a few hundred miles of the other, they would begin to see the dawn of day, as far as Christianity was concerned, for Central Africa.”

“ The Rev. C. T. Perks, of the Wesleyan Missionary Society, said “ he had recently made a tolerably extensive tour through Cape Colony and Natal, and had seen what the gospel had accomplished, and he had no misgivings as to the ultimate evangelization of the most degraded tribes of South Africa. They had given to them day-schools and literature, and happy homes, and prosperous churches, and a native ministry; and if this experiment were repeated on a larger scale, the problem would be solved.”

Mr. Hutchinson, Lay Secretary of the Church Missionary Society, remarked : “ The Church Missionary Society has for many years had its special attention directed to the cause of the negro. . . . I never will forget the emotion with which I received that letter in my hands, stating that ‘ an unprofitable servant ’ would subscribe £5,000, if the Church Missionary Society would undertake a mission to Central Africa; and as soon as it was known that the Church Missionary Society was prepared to do it, £15,000 flowed into our coffers for this very purpose, and it came at the right time. I remember we had a pleasant meeting of the Secretaries of all missionary societies, and we parted the land among us. . . . The one thing we have been long laboring for and urging is, that *England* should rise to a sense of its responsibility in this matter, to a sense of its real interests, and that with England should lie the development and ultimate civilization of Central Africa. I am confident of this, that if the London Missionary Society is in the centre, the Church Missionary Society in the north, and Scotland at the south, no one shall wrest from us the inheritance of England, which is these great lakes her sons have discovered. I would say one word with regard to the importance of your position on Lake Tanganika, and it is just this: While you will be enabled to coöperate with us in the north, and with those at Nyassa in the south, you are in the very centre, as it were, of future exploration for the benefit of the African continent. . . . I hoped that Bishop Crowther would have been amongst us to-night. He is at this moment excessively anxious about the Upper Niger, and is pleading for a steamer to enable him to ascend the Benue branch of the Niger, so that we might reach the portions of Africa of which we have been speaking; and he told me to-day this very re-

markable fact, that at the farthest point on the Niger he met an Arab trader, who came apparently from the southeast, and who had seen at the southeastern limit of his travels a lake, which on further examination he pronounced to be Lake Tanganika. If that Arab trader could go from the southeast to Lake Tanganika, that is the direction in which future work may be done; and you may trust the Church Missionary Society to make the effort. I think you will see how wonderful a scheme there lies before us in the providence of God. I look upon this meeting as one of the crowning things of the day. There is no doubt that no question occupies so large a place in the intelligent philanthropic mind of this country as the evangelization of the centre of Africa; and we wish God-speed, and give our prayers and sympathies, to those who are working with the Church Missionary Society. Go on, then, dear friends, in this work. Make it a matter of prayer and a matter of reality."

---

### A FITTING TRIBUTE.

THE history of missions furnishes many examples of the possible influence the individual missionary may exert upon the welfare of millions of his fellow-men. A fresh illustration is presented in the long and honorable career of Hon. S. Wells Williams, LL. D., who has just returned to this country, after more than forty years of invaluable service to the cause of missions and of humanity in the Chinese empire. Few men, and least of all Dr. Williams himself, anticipated the future before him, when, as a missionary printer, he went out to China in connection with the American Board.

The following tribute rendered him on leaving the field of his labors a few months since is copied from the "Chinese Recorder" of November, 1876:—

"S. Wells Williams, LL. D., having finally resigned his office as Secretary to the United States Legation at Peking, arrived from the north by the *Chihli* on November 4th. On Monday evening, the 13th, he met by invitation, at the house of the Rev. Y. J. Allen, all the missionaries residing in Shanghai, the occasion proving one of marked enjoyment to those present. . . . On Wednesday, the 16th, Dr. Williams left the shores of China, apparently for the last time, by the *Nevada*; more than forty-three years from the time he first landed; a retrospect of a life of well-spent service, in immediate connection or the closest sympathy with the missionary cause throughout. Before leaving the wharf, a deputation waited upon him with the following address, inscribed on vellum, and signed by seventeen missionaries, which was read by Dr. Nelson:—

" SHANGHAI, CHINA, November 14, 1876.

" S. WELLS WILLIAMS, LL. D.

" DEAR SIR,—On the eve of your final departure from China, we beg to offer you the expression, not only of our regret that we can no longer have you in our midst, but also of our affection for yourself, our reverence for your personal character and influence, and our high appreciation of your literary attainments, and large contributions from your abundant stores in aid of the work of others.

" Your kindly cheerfulness, and patient industry, and Christian consistency, have won our hearts, commanded our admiration, and given us an example full of instruction and encouragement.

"Your labors as Editor, Author, and Lexicographer have laid us, and all students of Chinese history and the Chinese language, under great and lasting obligations to your extensive and accurate knowledge, and to your painstaking and generous efforts in giving it to others.

"The high official position which you have so long occupied, as United States Secretary of Legation and Interpreter, and, nine several times, as United States Chargé d'Affaires, has given you many and important opportunities of turning your knowledge and experience to valuable account for the benefit of the Chinese, the good of your own country, and, above all, for the advancement of the cause of Christianity in China. And we would express our grateful sense of the conscientious faithfulness with which you have discharged the duties of this responsible post.

"But especially shall we delight to remember, that in all your relations, literary, diplomatic, and social, towards natives and foreigners in China, for the unprecedented term of forty-three years, you have faithfully and consistently stood by your colors as a Christian man and missionary.

"We congratulate you, that you may carry with you the true 'wealth of the Indies,' in the consciousness of a life well spent in them, to the glory of the living and true God, and the highest good of your fellow-men.

"Wishing you God-speed in your future work, and God's blessings here and hereafter, we bid you an affectionate farewell!"

With such an example before them, need young men fear any lack of scope for their best powers, on missionary ground?

Another Christian printer, of like possibilities of character and influence, is greatly needed to take charge of the printing establishment at Peking, for which the Board is indebted to the generous consideration of Dr. Williams.

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### THE MISSIONARY PHYSICIAN.

By one of those singular coincidences,—providences shall we not call them?—of which there are so many occurring constantly in the progress of the missionary work, a few months since a call was made for a physician to join two families at a new station, two hundred and fifty miles inland from Foo-chow, in South China, and the same week an offer of service was sent the Secretaries of the Board from a young man in New Hampshire, expressing a preference for this particular field. The offer was accepted, and the physician was on his way to China, and to the very station in need, when the call was received in Boston.

The missionary physician who follows in the steps of the Master, using his medical knowledge and skill to open the way for the gospel, has opportunities for influence second to none, and often greater than are given to other members of a mission. His labors command respect and compel regard at once, and secure a welcome to missionaries and to their instructions, that would otherwise have been refused. A Turkish Pasha interposed to prevent the expulsion of missionaries from Aintab because one of them was a physician. Dr. West, of Sivas, was honored by all classes alike for his eminent services, and though not

a preacher himself, induced many to listen to the gospel from the lips of others.

But aside from the direct value of his medical labors in the native communities, in saving the lives often of thousands of persons, by popularizing medical knowledge, and introducing remedies that have made prevalent diseases, formerly fatal, comparatively harmless; and aside from the evangelical work he can engage in directly and indirectly; the presence of a physician in a mission is of the greatest moment to the comfort and moral support of missionary families. Some years since, on the death of Dr. Wright, of the Nestorian mission, considerable time elapsed before another physician could be secured to take his place. The nervous anxiety induced by the delay told upon the health of every family in the mission, and a general improvement was observed the moment the new physician arrived. Every parent, and especially every mother, will understand this, and realize the importance of medical aid within call.

The number of physicians connected with the different missions of the Board is sixteen, including six ordained missionaries and three ladies, distributed as follows: Raynolds at Van, Parmelee at Erzroom, and Thom at Mardin, in Eastern Turkey; Ballantine and Miss Norris, in the Mahratta Mission; Chester, Mrs. Capron, and Miss Ogden, of the Madura mission; Osgood and Whitney, of the Foochow mission; Porter, in N. China; Berry, Taylor, Gordon, and Adams, in Japan; and Pease, soon to leave for Micronesia. Details in reference to each, interesting as they might be, and illustrative of the work they are doing, distinctively missionary as well as medical, cannot here be given. Enough has been said to show that the American Board is not insensible to the great value of this department of the missionary enterprise.

Notwithstanding the number already in the field, several more are in great request,—one at Sivas, to take the place of the lamented Dr. West, and one at Manisa, in Asia Minor; a third at Samokov, European Turkey; a lady physician for the Home in Constantinople, another for Ceylon, and two for North China. Who will respond to these calls?

---

#### WORK FOR WOMAN ABROAD.

ARE there any “female men” here, asked some Chinese women, a few years since, at the outer gate of the inclosure of a missionary’s house. Unfortunately there were none, and they turned sadly away. They had come, awakened to a sense of their spiritual needs, to talk with Christian women, of the new religion. The customs of their country forbade their entering the missionary’s house when only men were present, and they turned back into darkness.

The saddest sound that falls on the missionary’s ear in China is the monotonous repetition of the name of Buddha, over and over for the thousandth time, by women, in obedience to the instructions of priests as ignorant as themselves, in the vain hope of deliverance from the burden of sin; a burden that often weighs heavily on the hearts of the more thoughtful as they pass on into middle and later life. And it is to their own sex in Christian lands that they must look for help. What a duty, what a privilege is thus presented to Christian women

— the spiritual enlightenment of these millions upon millions of immortal souls !

And then look at the millions more in India and Japan, where the efforts of missionary ladies are already so abundantly blessed, and seem so indispensable to the success of the gospel. It is only of late that this great work of woman for woman in foreign lands has been possible, yet how grandly has it been begun ! Without trenching on other forms of Christian activity and benevolence, but rather quickening and enlarging them, the organizations for work in connection with the different foreign missionary societies are now offering the blessings of the gospel, of Christian education and Christian homes, to hundreds of thousands of women in all parts of the globe ; and *the millions are waiting.*

Who shall estimate the results attending the labors of a single missionary like Miss Shattuck in Oorfa, — alone, superintending the schools, and holding meetings among the women of that city ; or of Miss Hillis, visiting a score or more of villages in Ceylon, and telling to eager groups “ the old, old story ; ” or of hundreds more, married and single, now in the mission fields.

The influence of organizations at home, in awakening Christian sympathy and fellowship among the women of the churches, and in calling out a larger measure of prayer and unselfish effort for the progress of the gospel, has been of the greatest moment, — worth far more than they have cost, had there been no work nor result abroad. Not the least evidence of their value is the fact that contributions for home charities have suffered no diversion or diminution, but have been steadily increasing. There is no conflict of interests. Not less in any one line, but more in all, is the spirit which rules in the hearts of the Christian women who are most alive to the privileges of the hour.

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### SYSTEMATIC GIVING.

THE following report shows the working of the plan adopted by the Congregational Church of Rockland, Mass. : —

“ Under the old system, of passing the contribution boxes on the first Sunday of every month, the amount collected in 1872 was \$474.01. In 1873 cards were sent to the regular attendants upon worship, requesting pledges of the amount to be paid monthly, during the year. The result was, ninety subscribed \$1,104. Amount paid in, \$1,106.42. Additional, collected in boxes outside of envelopes, \$237.92. Total, \$1,344.34, — nearly treble the amount given the preceding year. In 1874, ninety-three subscribed \$1,164.14. Total contributions, \$1,371.09. In 1875, eighty-four subscribed \$1,018.20. Total, \$1,210.63. In 1876, one hundred and three subscribed \$1,175.22.”

In the distribution of this amount between our great home missionary work, represented by several associations, and our greater foreign missionary work, represented mainly by one organization, this church has done well, giving, on an average, about seventy-five per cent. to the home work, and about twenty-five to the foreign work. It is a fair question for consideration, whether one-third is not the *minimum* of what appropriately belongs to the foreign missionary work. Moreover, since some of the churches give but ten

or fifteen per cent. of their contributions to the foreign work, and some even less than that, would it be regarded as over-estimating the proportion for those who are most intelligent and generous in their benevolent gifts, that one half should go to the spread of the Gospel among the unevangelized nations? This is a subject for each donor and each church thoughtfully to consider.

---

### THE ORIENTAL DEACON—ONE RESPONSE.

BEFORE the close of April, the Treasurer of the American Board received the following response to one article in the May number of the *Missionary Herald*. If other "deacons" do not remember the case, will they please look again at that number, page 143:—

"DEAR SIR,—I have to-day received the May number of the *Herald*, and, looking into it for a few minutes, my eye fell upon the 'Salutations of an Oriental Deacon,' which I have read and re-read; I hope not unprofitably. I doubt not it will meet with a warm response from many hearts—and pockets; and so, for one little rill to swell the 'Deacon's Fund,' I inclose a check for \$5.00. If the project succeeds, as I do not doubt it will, I hope to be able to continue it for more than one year, at least.

"I hope there will be some brother deacon, nearly enough like him, and the Master, in spirit, who will write him, as he requests. I hope to see him hereafter, but it seems, in reading his letter, as if it would be at a distance,—nearer the throne than I shall get. May the Lord bestow upon the whole fellowship of deacons not only, but upon all his servants, a like spirit."

---

### CAUTIONARY SIGNAL.

EIGHT months of our financial year closed April 30. Many of the friends of the Board are asking, with some solicitude, in relation to the financial outlook. Our reply is not a cry of alarm, but as indicated in the title to this statement, a "cautionary signal."

The amount received thus far, from legacies, is larger than the amount received from that source during the same period of the previous year; so that we may reasonably expect that, at the close of the year, this portion of our income will equal, and perhaps exceed, the amount derived from the same source during the preceding year. So far, we hope, the morning cometh.

On the other hand, while the regular donations from the churches for the eight months ending April 30, 1876, summed up \$214,433.44, the total for the same period this year is only \$187,112.56, a falling off of \$27,320.88.

This is a serious matter. Our main source of supply must be from the steady, systematic, generous contributions of the churches. We cannot afford to be forgotten by a single church. We ought to be remembered by each individual member.

If the regular annual contribution for the Board has already been taken, will pastors and officers of the churches kindly inquire whether the amount equals that given the preceding year, and if found wanting, suggest the im-

portance of quietly making up the deficiency? If the annual contribution has not yet been taken, or if it is taken by instalments, through weekly, monthly, or quarterly offerings, will pastors speak the "word in season" at the next opportunity, which shall secure as liberal a gift as possible?

Prompt, efficient action just now, from each pastor and church interested, will give an impulse in the right direction, in such a manner that we may reasonably hope to close the year without an increase of debt.

Would that the tide of religious feeling which has risen in so many of our churches, and which is gathering in such an army of new recruits, might manifest itself in a grateful overflow of consecrated giving during the remaining four months of our financial year. Let every disciple of Christ who has received a fresh anointing from on high; let every parent whose child, long prayed for, has at length been brought to Christ; let every young convert in the freshness of his new joy in the Lord, who hath bought him, present a memorial gift for the proclamation of the same good tidings to the benighted millions. So shall we close the year singing "Hallelujah" all along the missionary line.

---

### ITEMS FROM THE MISSIONS.

On the first Sabbath in March, nine persons were received to the church at Kobe, *Japan*, on profession. The work there "continues to prosper." The church members are "all actively engaged in business; but they do more Christian work than most church members in America do." The Japanese government, constrained by the want of funds, and the present war with rebels, has closed all but three of its high schools. This is likely to increase largely the opportunity and the call for imparting a Christian education in mission schools. Three new members were received to church fellowship at Kioto, March 4, — among them Mr. Neesinia's father and a merchant of the city, — the first one in the city to close his store on the Sabbath. Various letters from Japan speak of the rebellion, headed by the Sumarai of Satsuma. The case was somewhat serious, but it was not supposed that the rebels could hold out long against the government forces. Dr. Berry notices the urgent call for enlargement of the girls' seminary building at Kobe, the teachers having been forced, by want of room, to turn away girls from a distance, seeking admission. He hopes to raise money for the purpose at Kobe.

---

Mr. Blodget reports three young men baptized at Peking, *North China*, on the 18th of February. "They are from the country, but do business in the city. There are other applicants for baptism."

---

Mr. Blakely, of Shau-wu, the new station of the *Foochow* mission, reports that the helper who went there with the missionaries from *Foochow*, has been obliged to leave on account of sickness in his family; and that Mr. Walker's servant, also from *Foochow*, "one of the loveliest Christians I ever knew, either in China or America," has been removed by death.

Mr. Fuller wrote from Aintab, *Central Turkey*, March 22, "It is a terrible thing, with the common people, for a *Mussulman boy*, when doing any mischief, to be struck by a Christian; but a score of *Christian merchants* may be beaten in the markets, for nothing at all, and no account is made of it. Gradually, however, this feeling is changing, and it is beginning to be understood that Christians have rights which even *Mussulmans* are bound to respect.

"The government is now nervously anxious not only about the safety but even the *opinion* of foreigners, and they are very prompt to render us any aid we ask. We have nothing to fear while the present government stands, except it be from some vicious or fanatical person planning secret mischief, or from some suddenly excited and reckless mob. The Moslems always seem friendly to us, and great numbers call on us and show marked tokens of respect. Yet, in these times, some sudden passion may outweigh it all."

---

Mr. Locke, of Samokov, *European Turkey*, wrote March 22d: "Our students have just returned from their winter's labors. They bring glowing accounts of the work, and of fields white for harvest. It seems to be a critical time with the Bulgarians. *Many* hearts seem open, *are* open now, to the reception of the truth. There is such a desire for the Word of God as we have not seen for some time. Some of the young men have come back feeling that they cannot leave their people. We thank God for such a blessing. *Do not cease to pray for us all.* The Spirit can help us, as money and men cannot."

---

Mr. Edwards writes from Guadalajara, *Western Mexico*, April 5: "The work is growing. There are twenty or more candidates for baptism and membership. But before admission they must be subjected to a probation of some months, and to rigid examination. There is no room for those that crowd to hear the Word, and multitudes do not come for lack of room. In several of the pueblos the work is doing well."

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## MISSIONS OF THE BOARD.

### Japan Mission.

#### NEED OF MORE SINGLE LADIES AT KIOTO.

On the 20th of February last, Mr. Davis wrote at some length, in regard to the work, and some of its special needs, at Kioto. He dwells first, and earnestly, upon his view of the existing call for more missionary women in that field, saying:—

"There never was another field in which, and there never was a time before when there was such a golden harvest going to waste for want of reapers, as

now, among the women of this city. Here the gospel is being preached in over fifty different places by men, — missionaries and students in our training-school, — but it is a terribly one-sided affair. These very young men have just come out of a heathenism in which the most of their mothers and sisters are still groping. These preachers are just beginning to grasp, blindly as it were, the great truth that the gospel is for *all*, male and female; but they do not know how to reach, and did they know how, the usages of society are such that they could

not reach, the women of this city. Our churches already organized have hardly any women in them.

"It is useless to try to get ladies for Kioto from the other stations. The work is opening and pressing everywhere; and I want to say, that unless the four ladies whom the mission have just asked to have sent to Kioto are absolutely *booked through* to this place before they start, and understand that they are to come here, at least half of them will stop in Kobe and Osaka. If only two should be sent they would keep one of them in Kobe if they could. There really ought to be seven or eight more ladies sent out, so that one or two could go as a reinforcement to each of the other stations, Kobe and Osaka.

"If we are to found and carry on the school for girls here, as it ought to be carried on, and do a tithe of the work, which is waiting to be done among the three millions of women within a few hours' ride of this city, where our theological students are going to work, then we must have four more ladies. A dozen could work to advantage, but with less than five we cannot hope to train up female workers and superintend the work, so as to evangelize these millions in the near future."

#### "ROSE-COLORED" PREDICTIONS SURPASSED BY EVENTS.

In regard to the future of Christianity in Japan, Mr. Davis is as hopeful as ever. He writes:—

"I know it has been hard work for you to believe my words about Japan. I know I have been called a 'rose-colored' writer. But nothing that I have written during the last five years, in a prophetic vein, equals the reality, as we see it in reference to some of its phases to-day. I can only write and pray, and do the little that I can. I am not responsible for the unbelief of others when my words are not believed."

#### WHAT HAS BEEN AT KIOTO — NEED OF A GIRLS' SCHOOL.

Noticing the importance of the proposed boarding-school for girls at Kioto, and the necessity of providing for it, to

some extent, from America, Mr. Davis refers to the state of feeling in that community when the missionaries first went there, saying:—

"Our first entrance into the city was the signal for the explosion of a volcano of wrath on the part of the ten or twelve thousand priests. . . . Not a woman dared to set her foot in our yard for more than six months after our arrival here, and even now Mrs. Neesima's neighbors run from her approach. Curiosity has brought thousands of men to our houses, to inquire about and hear the truth. Prejudice has been wonderfully removed. We are now able to preach the gospel, through our students, in over fifty different places every week; but this is done in private houses, and in a quiet way. I have again and again tried to preach in this way, but the people are afraid to have me come, while they are not afraid to have their own countrymen come and preach to them.

"With one exception, we have not yet got hold of the hearts of any of the great ones or any of the rich ones here. The one exception is the case of a brother of the Sanda daimio, who, as I have elsewhere stated, gave five hundred dollars toward the Kobe Home.

"You may say now, If this is the state of the case, the field is not yet ready for a girls' school. I wish you could be on the ground for a few months. I wish you could see how little (next to nothing) is being done for the higher education of women in this empire. The normal school for girls in Yedo just abolished; girls excluded from every high school, grammar school, and college in the empire; the seventeen millions of women in this empire to be reached by women, if reached at all, and by women trained in Christian schools, and led to consecrate themselves to the work of preaching Christ! I wish you could see the fifty Christian young men in this school, who must look among heathen girls for their wives, and among girls who are not only heathen, but who, for lack of education and training, are wholly unfit to become companions for them, so that their *homes* will be more than half heathen, instead of being the

bright examples of Christian love and intercourse which are so much needed here.

"Leaving out of the account the immediate pressing need of single trained female workers, — without whom these fields, already white to the harvest, will never be reaped — we ought to have here at once a girls' school of fifty members, in training, with reference to the need which all these Christian young men have of suitable helpers in their life-work. They can do something unmarried, or with heathen wives, but they could do ten times as much with Christian, educated, companionable wives, who would be helpers together with them both by precept and by example.

"If such a school were in operation here to-day, tens of thousands of souls would be reached and saved, for Christian work and for Heaven, during this generation, who will be lost forever by its postponement; and if the Christians of America are unwilling to risk the seed corn necessary to start it at once, then they postpone one of the richest harvests which it was ever the privilege of men, or angels, to reap. The school would not be filled at first largely from Kioto. It would be filled rather, as our training school is, in great measure by those from a distance. The report of this school has gone out throughout the length and breadth of this Empire, as a *Bible School*, and young men come to enter it as a *Bible School*, and they are surprised, some of them, that anything but the *Bible* is taught in it. Had we a girls' school, it would be filled largely, at first, by the sisters and friends of these young men, who would come here, stay a few years, and then go back to bless their former homes, or some other homes, and to be a blessing to thousands forever.

"Is it strange that a young man who has the love of Christ in his heart, who is having his heart enlarged and blessed by the great truths of God, and by other truths, day after day and year after year, who has consecrated his life to the work of preaching Christ, and who sees that his success in this great work will depend largely on the kind of wife he has, who sees, moreover, what our homes are and what our wives are, who studies the *Bible*

with our wives, perhaps, every day, — is it strange that such a young man has some friend away off in his distant native town, that he wishes to get into a Christian school? It is not strange; but it is cruelly strange that he cannot do it, and it would be cruelly strange if we did not find something for some of these girls to do, so that they can be in such a school, even if we have to set them to 'scouring the anchor' to do it; and if, also, we have to pinch ourselves and our children to do it.

#### CANNOT WAIT FOR THE RICH—STRUGGLES OF THE POOR.

"If we wait for the sons and daughters of the very few rich men in this land, who can be supported entirely by their parents, to be sent to our schools, converted, and go out to convert this nation, we shall wait till the golden opportunity is past in Japan. Take, for example, the graduates of Captain Janes' school, who are here now in our training school, and who, we are expecting, will become so many Pauls to evangelize half of Japan. Every one of them is poor, they are disowned of their parents, possessing generally only an English *Bible*, and the clothes on their backs. They have an education, and a knowledge of the English language, which would enable them to command easily one hundred dollars per month, were they willing to go into government employ and work up for a year or two, according to the excellent civil service system of Japan. They are working here and receiving three dollars and fifty cents per month, while they prepare for the still harder service of preaching Christ. They pay back two dollars and fifty cents per month for board, tuition, etc., and have one dollar per month left during this winter season, for clothes, lights, fuel, pens, pencils, paper, postage, books, bath money, barber money, washing, etc., including benevolence, for they all give something every week for the spread of the *Gospel*!

"I do not believe there is an instance on this planet of greater self-denial for Christ that we have here in our school; yet we have not heard one breathing of complaint.

## POVERTY AND CHRISTIAN EFFORT.

"Our churches are poor. We have eight churches, with a membership of about two hundred and forty. The aggregate yearly income of the whole would not probably exceed \$10,000. If they tithe that, and give \$1,000 for the support of the Gospel, they will have less than forty dollars each left, on an average, for the support of themselves for a year. Now what should they aim to do?

"1st. Support eight pastors.

"2d. Send their own members out on tours to preach the Gospel.

"3d. Pay for some Bibles and religious books, which they want to give away in exceptional cases.

"4th. Aid their poor young men and young women who are preparing for the ministry in the schools.

"5th. Send out missionaries to begin the work in the interior.

"I want to put these five things on our native churches from the start, assisting them in reference to some of them, when it is necessary. With 15,000,000 of people to be evangelized, and with the work among these 15,000,000, all ripe, and calling for action at once, I feel that this work will absorb all the money they can give for the next ten years at least. To expect them to be able to found schools and put up buildings in addition, is to expect an impossibility. . . .

"I have run on to a great length, but I have simply been thinking aloud, or with my pen. These matters are all upon us. We cannot escape them. Waking or sleeping they haunt us. Our only rest, our only hope, is in God. The situation is, however, so grave, that without giving you a faithful view of it I could not feel that I had fully discharged my responsibility. And now it is, so far forth, not mine but yours, under God."

## GENERAL ASPECT OF THE WORK.

The next day Mr. Davis wrote an additional page, saying:—

"I want to add a word in regard to the work. It goes on quietly, in the school and out. About twenty-five of the younger boys of the school have formed a praying-

band. Ten of these are already members of our churches, and we hope the others soon will be. One of the first members of the school, a fine young man, for whom we have long been praying, himself prayed this morning as we began the class in the Prophecies, of which he is a member.

"I am holding an inquiry meeting now every Monday evening, at the house of the ex-daimio,—a brother of the Sanda Daimio,—who lives in this city. He prayed in public for the first time last Monday evening. We hope soon to organize a church there, and also in another centre, where Dr. and Mrs. Taylor are working."

## North China Mission.

A FEW PLEASANT THINGS, AND ONE UN-  
PLEASANT.

MR. STANLEY wrote from Tientsin, February 5th:—

"Since I last wrote you, we have been permitted to baptize *four* persons,—three on the second Sabbath in December, and one on the first Sabbath in January. One of these is a resident of Tientsin; one lives fifty li [17 miles] south of this, on the road to our Shantung work; and the other two are from Shun-teh-fu, one hundred li beyond our Ning Ching work, or seven hundred li from here. One of these, Mr. Hsü, is a literary graduate, ranking between the first and second full grades, who was returning from the examinations at Peking. Coming into our church one day, and getting into conversation with one of the helpers, he became interested at once, and is one of the most satisfactory cases of conversion I have met in China. He forms one of our winter class, and has proved very satisfactory so far. His mind is clear, and works more logically than that of any Chinaman I have ever met before; and better than all, the truth seems to have taken full possession of his *heart*.

"The members of our class this winter are all men of years, experience, and some literary acquirements. I think they are all likely to prove useful men in the church."

From Tung-cho, on the 6th of February, Mr. Chapin wrote:—

“ The week of prayer has brought us a measure of blessing. Several of our servants and school boys, and one or two others, are applicants for baptism. On the whole, the aspect of things is more encouraging than I have seen it for several years. The return of Miss Andrews has infused some new life into the work for women.

“ You have probably been informed of the sad defection of Li, one of our helpers, who was licensed to preach at the last mission meeting, and whom we regarded as one of the pillars of our little church. He has been suspended from connection with the church, and has left us and taken up his abode in Peking. For almost eight years he has been a member of our church, so that the sundering of these ties has been a most severe trial to us. God is now giving us comfort in these new cases of interest.

“ We hear of great ingatherings in Shantung, especially in connection with the labors of the Methodist brethren from Tientsin. Our turn will surely come in time.”

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#### Madura Mission — Southern Hindostan.

##### DISTRESS FROM THE FAMINE.

OUR brethren of the Madura mission are constrained, from time to time, to reiterate their cry of distress, in view of the terrible sufferings of the people around them; and it is fitting that the attention of Christians in this land of plenty should be called, again and again, to this fearful temporal distress, as well as to the spiritual needs of those among whom disciples of Christ, sent abroad from our churches, are called to labor. Mr. John E. Chandler wrote from Pulney, March 8th:—

“ The fact of most painful interest to us is the famine, which is sore in the land. The Pulney Talook is suffering more than any other in the Madura district. Relief works are started by the government, in which hundreds and perhaps thousands of the poor people are employed, and they get a small sum of money at the close of each day. But

there are myriads of poor people too weak to do any work, and they must be fed or starve. Many of our Christian people in this place are at the point of starvation. We feed from six to eight every day, from our own table; or rather, we have one of the poor women cook for the old people and children, who seem scarcely to have tissue enough left to keep skin and bones together.

“ The price of rice, though very high, is kept stationary by the efficient means provided by the government. Many thousands of tons of rice are shipped to Madras and other points on the coast. The cars are overloaded, and railway laborers are constantly overburdened, in getting this grain into the suffering famine districts. Long lines of carts are employed to take the grain to the villages where the railway train does not pass. Large inclosures, with sheds, are provided for the poorer people. There is one within two or three hundred yards of our house, which they are enlarging so that five hundred poor, starving beggars can be fed and housed. There yet remain four months in which there will be neither earing nor harvest.

“ Thus we are called to sympathize with and help the poor starving people. The most meagre allowance of food, in many of these feeding places, is doled out to the people, as if they were beasts of very little value. The water famine is also very distressing to all classes of people. We have to pay for bringing even our bathing-water, and much more, as we have to send much further, to get good water for drinking.”

##### A PLEASANT WORD.

At the close of his letter Mr. Chandler mentions the loss, by death, of one of the best catechists of the station, but adds:—

“ There are encouraging signs here and there. Some ten families in one village, about six miles from here, recently applied to be received under instruction, and promised to leave their heathenism. The native pastor of the church here, though originally from the lower caste, has the respect of the highest caste people and the officials. All will trust him, and he is a very practical, good preacher.”

## Mahratta Mission—Western India.

## A GROWING AND PLEASANT WORK.

MR. E. S. HUME, who went to India in 1875, wrote from Bombay, December 15th :—

“ Since the beginning of the year, our work has grown upon our hands most pleasantly. The Sabbath-school has continued to increase, and to improve very much. Last Sabbath we had an attendance of one hundred and five, distributed in fourteen classes. The day-schools, too, have improved. When we first came here, we started a small school in the house, for the Christian children in the compound, hoping that the children of the native Christians would also come. Mrs. Hume taught this little school at first, but we concluded to move it to the school-room in the Byculla compound, which is much nearer the Christians, and since then we have engaged a Christian young man to teach the older classes, and Vishnupunt’s daughter has the younger ones. Mrs. Hume still goes to the school an hour and a half or two hours each day. There are twenty scholars now, and we feel very much pleased with the work done. *We have no funds for this work*, so we give what we can, and add to this what we can get here, and the needful has thus far been provided. Schools for Hindoo children I regard as *very* important. Government supports schools, but not for the class of poor, low caste people for whom we have intended these schools. These children are taught the Bible daily, and are required to come to Sabbath-school. I think no part of our work more truly evangelistic than this. I go into these schools often, and work as much as possible for the parents of the children. These schools are centers for preaching, and for work among the women, such as Bible-women could do, if we only had more of them.”

## ENJOYING THE WORK.

“ Both Mrs. Hume and I are enjoying our work *exceedingly*, and feel far more attached to it than we supposed we could be in so short a time. We feel encouraged, also, in our efforts thus far. There

are evident signs of the presence of the Holy Spirit in our church, and there is a good spirit generally in the city. It is proposed to hold a series of tent gospel services on the esplanade, intended for both Europeans and natives. We are hoping that they may prove a great blessing to us all.”

## FALSE VIEWS—A BED OF SPIKES.

Mr. Wells, of this mission, sent on the 3d of March the following account of “a day in a native village,” and the inspection of one of those beds of spikes on which Hindoo devotees are supposed to torture themselves to please their gods :—

“ We left home at daylight; descended the mountain into the valley two thousand feet below, and reached a native village at sunrise. We first preached to the Mahars, a low caste of natives, who always live outside of the village. After preaching to them for an hour we went into the village, where we had a large audience. For more than an hour they listened to what we had to say about God and the way of salvation through Christ. They say God is everywhere, and therefore, wherever you put your faith, whether it be on a tree or on an idol of stone or wood, that is, to you, God! Their minds are filled with false notions. They all say God gives us bad thoughts and desires as well as good ones; all is from him; so that we are not responsible for the evil we do. We not only have to tell them of the true God, but must root out of their minds many false notions.

“ I had with me a native preacher,—Haribu. He is an earnest Christian man and a good preacher, and is of great assistance to me. Besides preaching well, he is a good singer, and the people seem never to tire of hearing music. They listen to Haribu’s singing of the gospel with much interest. It is something new for them to hear songs free from impurity.

“ After preaching in the village we went outside, near the temple, under a large tree, to have our breakfast. It was half-past nine, and we were hungry. After breakfast we looked around to see what we might find of interest. Near the temple was an iron-spiked bed (as

they call it). It is a thick plank, with short legs, about eighteen inches wide and four feet long. Most of the upper surface is filled with iron spikes, some two inches long and one inch apart. The people told us that once a year, at the annual religious festival held there, the carpenter of the village, with his clothing removed from the upper part of his body, lies on these spikes, and allows a man to tread on his back. It made me tremble to think of those ugly irons thrust into his bare body; but when we asked the people if the carpenter was badly cut and hurt, they said he was not, for the god kept him from harm! Not having the same faith in their god that they have, we investigated the matter a little more. Besides the help given by the god (as they say), we found other things in the carpenter's favor. The spikes are all of the same height, so that the body presses evenly on them all, and they are not sharp on the top. We found also that there was a little space at either end, where his hands and knees could rest, and he could bear himself up and prevent the spikes from entering his flesh; so that he would really suffer little or no pain.

"When we learned that this man received for this *religious* act, each year, one turban, one sheep, and the use of a large piece of land, we thought many a poor man would be willing to take his place.

"I thought this spike-bed would be a great curiosity to others, so I offered a good price for it; but they said they could not part with it for any amount of money,—the god would be angry with them!

"During the day we talked much with the people, and in the afternoon preached again to the Mahars. About four o'clock we started for home, hoping to visit the village again soon."

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### Central Turkey Mission.

#### MISS SHATTUCK AT OORFA.

MISS SHATTUCK, one of the teachers in the girls' boarding-school at Aintab,

spent some months, last winter, at the out-station Oorfa, in the hope of doing more good there than, for the time, she could do at Aintab. The following letter from her, written at Oorfa, February 20th, is encouraging and very suggestive,—as to the great and good work open for women of the right stamp abroad, and the importance of pressing on in "woman's work for woman":—

"Our school, opened December 1st, continues with increasing interest, on the part of both pupils and parents. The number is yet small (twenty), but considering the state of the girls' school here during the past few years, it is encouraging to find these attending with enthusiasm, and in many cases under circumstances of considerable self-denial to the mothers, who feel the need of help from their large daughters. The girls are studying the New Testament with a zeal and tender interest I have not seen exceeded by any class in our seminary at Aintab, and their fixed attention and moistened eyes often encourage me to feel that God is giving me the desire of my heart in coming here this winter, alone,—*i.e.*, that he is leading these girls into a new life.

"A new impulse has been given to the pupils of the primary school, by having this school of higher grade to look forward to, and I am exceedingly desirous that this new school shall be put on a permanent foundation, so that, in future, we may see the girls of Oorfa as well educated as those of Marash and Aintab. The salary of my assistant (one hundred piastres [about \$4] per month), is paid thus far, promptly, by the *women* of the church here.

"They, too, are working well this winter, considering their ability. I realize more than ever the effect of our seminary on the Aintab people, since seeing the condition of the young women here. With the exception of two, or possibly three, there are none fitted for working well, either in Sabbath school or from house to house (as we organized our women last year for work in Aintab), except elderly women, few of whom can read the Bible. We selected eighteen of

the best, however, and on New Year's day they began their visitations for religious work, and are still engaged in it, with increasing interest, as they awaken more and more to a realization that they have a work given them by the Master. The prayer-meeting, organized last spring when I was here, still continues and is well sustained, seldom less than thirty being present, and often fifty. I take special pains not to assume such leadership in these meetings, or in Sabbath-school work, as shall leave them weak when I shall, perhaps, be obliged to go away, but try to arrange for the continuance of the work by their own members,—helping by being one *among* them, rather than their *leader*.

"Last Friday, after school, I went out to Germish for the Sabbath, returning Monday morning before school. The teacher of the school there having been sick all winter, the care of the children has been thrown on the pastor. He is much encouraged in his work in the different parts of the village, where he holds meetings five evenings of the week, in the houses of Protestants, for study of the Scriptures. Many Armenian neighbors attend, often forty or fifty, and these gradually find their way to the chapel on the Sabbath.

"I do feel that one of us teachers ought to be permanently located here, for work among the schools of this city, Germish, and Adayman, and am almost certain that we cannot bring the schools up except by this. It has been only by persistent, unceasing effort, that Marash and Aintab have come up to their present position, which, in the case of Aintab, is only such as to make us about *half* satisfied with the common schools, while here there has never been a resident *teacher*, and but little has been done by the married women, in the matter of schools, on account of their family cares. I cannot easily solve the problem as to what can be done, but am praying that we may be guided in such a way that these hopeful beginnings may not be fruitless of a permanent good to the schools of this region."

### Western Turkey Mission.

#### CRIMES AND DANGERS.

FOR months past, the disturbed condition of Turkey has of course placed the missionaries, as well as the people, often, in trying circumstances; and it is well that friends at home should be made somewhat familiar with their trials, that they may be the better prepared to bear them on their hearts before the Throne of Grace. Mr. Leonard wrote from Marsovan (three hundred and fifty miles east of Constantinople), on the 14th of March:—

"Among the crimes and casualties of the last few months some have touched us sorely, and others have come unpleasantly near. A young man, Mugurditch by name, who had studied two years in the Theological School, and labored two winters in the vicinity of Chorshamba, was brutally murdered for the pittance of money upon his person, and the goods in his saddle-bags. This was last spring. The perpetrators of the deed are still at large. Government does nothing except where it is galvanized into action by some external force. In November several theological students going to labor for the winter in Sivas were waylaid by Circassians, near Amasia, and stripped of all their goods. Bedding, clothing, books even, were taken from them, to the value of some four hundred dollars. With great suffering they plodded back fifteen miles to the city. Complaint was made to the Governor, but to no profit as yet. Just now, while I am writing, comes in one of our teachers from Herek, a town three days' journey east of us. He and his companion were relieved on the road of purse, watch, and clothing, by four armed Circassians. They are very poor, and the loss comes heavily upon them. Our sympathies are enlisted for all. Of course we share their woes, and sooner or later, in some measure, bear their burdens.

#### ATTEMPT TO BURN THE PROTESTANT CHURCH.

"Last autumn our sexton, on entering the meeting-house one day, discovered upon one of the cushions on the floor, a

bundle of pitch-pine fagots, bound up with matches, powder, and rags, all saturated with petroleum. Attached to this inflammable compound was a slow match, which had burned a little way and then stopped! The bundle had been placed there by some unknown person, whose steps we traced through an upper window to the roof of an adjoining house. He still goes uneaughed and unwhipt of justice, but the meeting-house, preserved to us as by a divine hand, still stands; and half a thousand worshippers assembling in it every Sabbath, praise the Redeemer of sinful men."

**A MOST HAPPY DEATH — FRUIT FROM THE MISSION'S PLANTING.**

After this brief notice of disturbances and erimes, Mr. Leonard says: —

"I turn from the record of crime and danger to mention another event, which, though sad in some of its aspects, is adapted to fill the heart with gratitude for the unspeakable gift of salvation by Christ. I allude to the sickness and death of one of our brightest and most earnest native helpers, Hohannes Torosian. Trained in our schools; graduating from the Theological Seminary in 1870; five years a successful teacher in the large Protestant school of Marsovan, his home; then preacher at Samsoon, where he displayed great zeal, tact, and ability; his strong active frame at length yielded to inherited disease, and at the early age of twenty-eight his earthly career closed, February 9th, in the Prussian hospital at Constantinople. It was during the last months, while lying in that hospital, that the power of divine grace in Torosian was most remarkably revealed. His patience under suffering, though of a naturally fiery disposition; his cheerful acquiescence in the divine will; his humility, faith, and triumphant hope in the moment of death, deeply impressed all who were conversant with him. A friend and classmate, who was often by his bedside, has given an account of one or two interviews with him, published in the 'Armenian Messenger' (*Avedaper*), from which I will venture to make a few extracts.

"Alluding to his bodily sufferings, and the great disappointment of cherished hopes at this period of life, the writer says, 'Yet never from his lips did fall a word of murmur or complaint. One day Torosian said to me, "God, by this sickness, has been *filling* me, that if I live I may be a worthy Christian, and if I die I may go to be with Him." Truly God had "*filled*" him, and wrought in him a wonderful change. He deeply realized his unworthiness, and powerfully believed God's gracious gift. He longed to live that he might work for God. Almost his last request was that a younger brother might be trained for the ministry to fill his place, and he fervently prayed, "Grant, O Lord, that our name may never fail from the service of thine house." A few days before his death, a friend pitying his sufferings, the sufferer replied, 'Not these light afflictions but eternal torments are my desert; but I am saved by free grace.'"

"'I was thinking of you this morning,' said the patient, with a feeble voice and faltering breath, as his friend came in, — 'whether you are ready to go with me. What will you do in this world of sorrow? Oh, let us go together. This morning they came for me, but went back again. Ah! I thought I should be with Him.' 'Who came for you?' asked the friend. After a moment's silence, casting his eyes upward, he exclaimed, 'O Lord, send them quickly.'

"After a brief absence again the friend returns to that low room in the Prussian hospital, now 'privileged beyond the common walks of life, quite in the verge of Heaven,' that he might have the privilege of witnessing a fellow student's triumph over death. 'Would that I were able,' he says, 'to convey to others the sentiments and emotions of that dying Christian. Would that his other ten class-mates might have stood with me around his bed. There they would have learned, from one of their companions, in a most impressive manner, what is the evidence of a future world, and what is newness of heart, what is hope and faith.'

"To the question, 'Are you ready?' the dying man replied, 'Ready! By my

own righteousness how can I be? Who am I? What virtue have I that I should be ready to die? I am by nature fallen, — a vile sinner. But I know that He is faithful to his promise. He will not frustrate the hope of them who trust in Him. I have not a doubt He will keep me. Oh, how great, how great are his promises, made to such a worm as I! Oh, how sweet is eternal life! I am bewildered with joy. He is by my side. We are just now going. I have no fear of death. My heart is full of peace, for He hath conquered death. O, Lord Jesus, all this is of thy merits, not mine. Come, O Saviour! Strengthen my faith, confirm my hope, that as I go through the valley of death I may not separate from Thee.' After praying in this manner for some time he asked for water. 'Oh, how delicious,' he remarked after tasting it, and added, 'now, O Jesus! give me one drop from thy living fountain; that only can quench my thirst.' Soon after this the spirit left the body. His hand was uplifted as if in prayer; and the last word distinctly heard from his lips was the name, the all-prevailing name, of Jesus.

"Who can doubt that those prayers were indited by the Holy Comforter? That those longings, and that strong faith in the hour of dissolution, were granted by the Saviour to one who had his feet already planted on the rock? And who does not see, in such a trophy of grace, abundant testimony to the value of missionary work? Here is a youth, born and reared in poverty, at first surrounded by the sights and impressive customs of false religions, scarcely better than dark heathenism. He is rescued by the foreign missionary, brought under the influence of the Gospel, trained in mission schools, and made a preacher of Christ. Hundreds of pupils pass under his instruction, and several of them are prepared for entering the Theological School. A few are already in the evangelistic work. Here is reward to the laborer, — a cluster of ripe grapes from the vineyard. Is there not here an argument to the hesitating students at home, to come and join the missionaries in holding up the light of truth before these waiting nations?"

#### A GOOD EXAMPLE FOR HOME PASTORS AND CHURCHES.

Mr. Parsons, of Nicomedia, wrote on the 7th of March, reporting a tour of seventeen days among the out-stations of his field. Like Mr. Leonard, he is constrained to speak of deeds of violence, saying: —

"The condition of the country renders it unsafe to travel. Hunger drives the poor people to desperate deeds. Robberies and murders, even, are of every day occurrence. On our first day out, a Turk was murdered within half an hour of Bardezag. The second morning we saw a man by the road-side freshly murdered, — shot through the head. In the café where I usually sleep, in Nice, a Turk was shot by a drunken Armenian. Near Keremet, a Greek was murdered and burned in the woods. In every place we had to listen to tales of violence and blood. All roads leading to the capital are swarming with soldiers, and even soldiers of the third class (of old men), under no control. These, without discriminating nationality, do all sorts of iniquity; even Turks are robbed and beaten by them."

Noticing the out-stations visited, he mentions, in regard to one place, facts of deep and instructive interest: —

"I think I have written you about Koordbeleng, and the wise and successful labors of preacher Hagop. He has gone on organizing all connected with the congregation for work. I wrote about the *Little Flock*, who give and labor for the Turks, principally through their parents and brothers, who go to the markets and to Turkish villages. They have put into circulation, among the Turks, hundreds of the gospels and other portions of Scripture. Pastor H. has now organized the women into a society, called *Avedagh* (Gospelers, or Publishers of Glad Tidings.) They meet once a week; each member contributing at least five paras a week [the para is about one tenth of a cent], and report what they have done, corresponding to their name and calling. The brethren are organized under a name signifying *Light Spreaders*. They meet Sabbath evenings and report what they

have done, and make plans for the week to come. The smallest share is ten paras a week, which they contribute for the objects of the society. The evening I was there the preacher himself reported his labors in the coffee shops, and from house to house, and called upon each member, by name, to do the same.

"Here, in Bardezag, I am glad to be able to report that those who, in the time of misrule, went off, have all come back. Preacher Stepan is growing in the regards of the people and in influence. He has recently taken one of Miss Farnham's girls as a wife. Things are beginning to look up in Nieomedia also."



#### Zulu Mission — Southeastern Africa.

##### A VISIT TO IFUMI. — RELIGIOUS INTEREST.

DURING the week of prayer in January last, Mr. Ireland, now of the Adams (Amanzimtote) station, was at his former station (Ifumi) visiting among the people, attending meetings, preaching, etc., and was permitted to witness a cheering degree of religious interest among the people, with cases of hopeful conversion. He wrote from that place January 11th: "In addition to the morning and evening meetings, I preached on Sunday to an attentive and appreciative audience, who seemed very glad and thankful to have their old missionary among them again. Several of those who were in my employ as far back as 1849 and 1850, as young, unmarried people, were there with their wives and children, many of the latter now grown up, and some of them having now families of their own. Each day, thus far, we have had interesting, and I believe profitable meetings, near the time of sunrise and sunset. I always have more or less to say on these occasions, but they are a part of the time conducted by the deacons and other active members of the church. On Monday I made a number of pastoral calls, talking and praying with the people at their own homes, and trying to get acquainted with the young people of various ages who have been growing up during the fourteen years since this has ceased to be my mis-

sionary home. On Tuesday I was engaged for some time in listening to the confessions of two men who had fallen into sin; and then had a consultation with Mr. Thomson and others. While we were thus engaged a congregation of more than two hundred were collecting for a noon-day service, to which the outside heathen were invited. About a hundred of these latter were present, including some of the principal men from three different tribes, one of whom is a well known and important chief. My heart was enlarged, my tongue was unloosed, and I brought to their minds many of the truths they had heard from me in the years long by-gone. I especially warned them against the growing evil of intemperance, which has of late been spreading fearfully in all parts of our mission field, in consequence of numerous drinking places kept by white men, where bad brandy is sold. During this day I had some conversation with one very promising young man and one married woman, who have recently expressed their determination to be the Lord's, and who are desirous of uniting with his people. On Wednesday, besides the regular meetings already referred to I had a meeting with the women, more than thirty of whom were present; and to-day (Thursday) I got together about the same number of young people. The meeting was addressed by Jeremiah Mali, and another young man whose home is here, and who is also a graduate of our Seminary. And now this afternoon, while writing the above, I have been delightfully interrupted by receiving a call from another of our Seminary graduates, whose home is here, and who has for the past three years been the efficient teacher of the Inanda station school. He came to tell me that during the meetings of the present week he has come to the full determination to be the Lord's. He said he could not rest until he had opened his heart to me."

On the 11th Mr. Ireland added: "At the close of another pleasant and interesting Sabbath, we bring this series of meetings, embracing the week of prayer, to a close. This morning I preached on

the characteristics of acceptable prayer. Afterwards the Lord's Supper was administered, and in this service I was assisted by Pastor James Dube, of the Lindley Church, who was present. He also made an earnest, effective address at our closing meeting this afternoon."

#### A PAINFUL CASE.

The next day Mr. Ireland was called to leave Ifumi for much less pleasant labor than had fallen to him there, — to join others in a council to investigate charges against the native pastor of the Umzumbi church, the first ordained, and a much loved and trusted Zulu pastor. As the result of investigations, he was dismissed from his charge, and "forbidden to exercise his functions in other respects as a messenger of the churches, for at least one year, and until, in the judgment of the resident missionary, he is entitled to a full restoration of public confidence." Mr. Ireland says: "He would probably have been formally deposed, but for his previous exemplary deportment and blameless life, taken in connection with his present humility and penitence. In the course of the discussion the native brethren, as well as the missionaries present, gave expression to their unfeigned surprise and sorrow that so great a reproach had fallen upon our native Christian community, and that such an opportunity had been given for the enemies of God to blaspheme."

#### INTEREST AT UMSUNDUZI — ADDITIONS.

Mr. Tyler wrote from Umsunduzi, February 2d: —

"The week of prayer was observed by all the natives on this station, and a gracious influence pervaded our meetings. I have never known the people so much interested in extra religious services, and I hope that good is in store for them. Some of them came cheerfully to the morning prayer meetings, held at sunrise, though they were obliged to walk through the grass, wet with dew, a distance of two miles. The assurance that many praying Christians in distant lands were remembering them, especially during the day set apart for that special pur-

pose, affected them quite perceptibly, and led them to pray more fervently for themselves. Several, who had for a long time been 'halting between two opinions' came out on the Lord's side. We received ten to church fellowship, among whom was one of our own daughters."

#### THE BASUTU MISSION TO THE INTERIOR.

In the same letter Mr. Tyler refers to a movement of great interest by Basutu churches and their French missionaries, as follows: —

"You will remember, perhaps, a reference that was made in the 'Herald' for April of last year [page 114] to a party of missionaries preparing to leave Basutu land for the Banyai tribe, far away towards Central Africa. Unfortunately, that mission was for a time broken up. The party was arrested by some semi-civilized and mission-hating Dutch Boers, as they were peacefully passing through the Transvaal (Dutch Republic). But we rejoice that the native churches (Basutu) are not going to give up the enterprise. They are to start again, and under the most favorable auspices, headed this time by the Rev. J. Coillard and wife, French missionaries, well known in Natal and most highly esteemed. Mr. Coillard has a large and flourishing station (of which Miss Hance gave you some account in the January 'Herald' for 1876, page 27), and his missionary society can ill afford to spare such a man; but the Banyai mission is a 'new departure,' calling for a leader of long experience and superior knowledge, and so they give him up; and this call from the interior of Africa is so loud that our good brother volunteers, with a Pauline readiness and zeal, not counting his life dear unto himself. The best wishes and most fervent prayers of all the friends of the African will go with this missionary band."

#### MR. PINKERTON AND HIS NEW STATION.

The Herald for May presented statements from Mr. Pinkerton respecting the commencement of his new work, at a station farther inland than any one before occupied by the mission. On the 23d of January he wrote again, from Indunduma: —

" Since writing you in November last, I have made some progress in building, so that we are more comfortable than we were then, and have also made progress in teaching boys and girls to read, and in teaching the people divine truth in my preaching.

" There is much interest in learning to read, write, and cipher, so that I have all I have time to do in that line. Plenty of boys come to work at small wages, whom I teach, and a good number from the kraals about come to be taught. Considerable interest in clothing also appears, and some children's clothing has been sought by purchase. A part of our congregation are clothed already, and I hope are coming to a right mind as well. The congregation is increasing in numbers. I now use the large hut for meeting, so that we have room for more. Fifty have been present at one time. If we have wisdom and grace to carry this work steadily forward, as it has advanced since it began, we shall soon see a good sized congregation, growing in knowledge and respectability. Conversions will follow, and the Lord's church will be planted in this tribe.

" The people are wicked and very low. Polygamy, even, is not one of their greatest sins. A mystical witchcraft, which consists of imposture and lies, is practiced among them.

" A woman near by has been ailing for near a year with liver complaint, or something of that kind. Her husband was rich in cattle and goats. The conjurers have been all along telling him that the spirits of his ancestors were hungry and angry; that he must kill cattle and goats, and make beer for them. He has killed eight oxen and many goats at different times, and made great quantities of extra nice beer. The conjurers have been paid for telling him to do this, and all the people of the region have gathered from time to time to eat the beef and drink the beer. But the poor woman is still ailing. There is a witch woman in the neighborhood who can explain any mystery, from the losing of a knife, upward. She has a scale of prices for telling se-

crets. The people say she has a large basketful of coins."

After briefly noticing some of the crimes and vices prevalent among the people, Mr. Pinkerton adds:—

" These facts will show that, while much may be said of the good qualities of Kafirs as compared with other barbarians, they are old fashioned sinners, who are walking the way that wicked men have trod; that they can only be helped by the loving and severe old truths of the Bible; that we are nothing without the Spirit of God, but with the Spirit we may turn some to the kingdom of God. I am preaching much about God as an eternal and universal king, and about the immortality of the soul and its condition. Their minds are dark, but God can give us light wherewith to enlighten them. Pray for this."

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#### Mission to Austria.

##### THE SITUATION AT BRUNN.

MR. SCHAUFLER wrote on the 29th of March, that he thought it not best, at present, to hold public meetings. He states:—

" I hold only private meetings, in my dwelling. These are attended by between twenty and twenty-five, besides my family,—almost all persons who have been more or less affected by divine truth, and have found, or are seeking to know, the way of salvation. Of course there is much ignorance and prejudice to combat, and fear of persecution is not wanting; but the Spirit of God is among us. Several, who we hope were brought to a saving knowledge of the truth two years ago, have, after deep heart-searchings, been quickened. A few others are manifestly growing Christians, and others still are in a state of mind that greatly encourages us to plead with the Lord for their salvation. Recently two young ladies were with us several hours, wishing to talk of nothing but the way of salvation. I have commenced a Bible-class with some of the most serious men who attend meeting, and hope much from a

more informal way of discussing the truth presented.

“ Our numbers are small, and we are despised and hated. A lady of high position recently told an English teacher, that if she visited us she would lose all her friends and her employment. But if the ‘ mustard seed ’ only be here, and the Spirit of God fructify it, it is all we ask. What we need above all things is the convincing and converting power of the Spirit of God.”

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### Mission to Spain.

#### INCREASED OPPPOSITION AT ZARAGOZA.

MR. THOMAS L. GULICK wrote from Zaragoza, April 10:—

“ As our work is now being blessed more than in previous months, and our numbers are increasing, the enemy is being stirred up to unwonted activity and opposition. The colporter in Zaragoza was suddenly thrown into prison last week, and kept there into the third day, without any charges being made against him or any reason given him for this tyrannical treatment.

“ When we talked boldly to the Governor, demanding justice, he as suddenly let him go, without ever having told him what his crime was !

“ The *very* poor, of whom we have many in our congregation, are being especially tempted by offers of food, clothing and other charity, if they will leave the simple Gospel of Christ for the church of images, pictures, music, saints, processions, pomp, and power,—‘ the church of their *fathers*,’—full of all subtlety.

“ Soldiers are threatened by their superior officers, forbidden to come to our services, and *commanded* to go to the Roman church and take part in its rites.

“ One of our members, a soldier, of whom we had a good opinion, has been so intimidated by the threats and commands of his superior officers, that he has taken his boy from our school to send him to the Escolapians, and has allowed them to baptize his infant child in the Romish Church, and even rebaptize his

other children, who had received baptism in the evangelical church in Barcelona. He has had a terrible struggle, has lost his appetite and become melancholy, but the poor man had not courage to overcome their combined forces.

“ The preaching against us in the Romish churches has, we hear, assumed new bitterness and energy. A new Roman Catholic school has just been opened, at the very next door to ours, and we understand that it is to be free. The boys and girls in our schools are persistently enticed to go to other schools. So the battle goes on. The weak and the partially instructed will fall. A church which knows how to convince a Newman and a Lord Ripon, has plausible arguments for every class and condition of men, women, and children. The judge before whom the colporter was brought told him he might better be a robber than a vendor of such vile books, *i. e.*, Bibles, Testaments, etc.”

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### Dakota Mission.

#### THE NEW STATION AT FORT BERTHOLD.

It will be remembered that when the American Board met at Chicago, in 1875, a strong desire was expressed by many that more effort should be made to Christianize the Indians of the northwest. In accordance with this desire, Rev. Charles L. Hall and wife were appointed to the work, and sent to Fort Berthold, Dakota Territory, where they arrived in May, 1876. A letter recently received from Mr. Hall, dated March 26, 1877, gives some account of the beginnings of their effort. He states:—

“ Perhaps I ought to have written before; but hands and head have found so much that must be done, that few letters have been written.

“ After we had been here a few days, I sent for one carpenter, to frame into a small mission house the materials I had brought, in part, from Yankton, nine hundred miles down the Missouri River from here. The agent obtained permission to furnish me rough lumber, at a low rate; my carpenter came by the middle of

June; and soon he and I were at work; and all summer we two worked hard, with very little help. I had a hand in every part.

"When the house was enclosed, and one room partly finished, we moved into that, and so saved a walk of more than two miles every day. All this time, and after, we should not have been surprised if 'Sitting Bull' had pounced upon us. But the Lord took care of that, and all alarms proved false. The Indians here were in the main friendly, though one, the mouthpiece of an opposition element, threatened to burn. The agent gave them some of the money I paid for lumber and they had a feast; and the next day the chiefs signed an agreement to protect us in our work. From that time we have had no trouble, except a display of spite in the breaking of some trestles, the throwing of some boulders we had hauled for foundation stones into the cellar, and the pilfering of shingles and nails while we were building. Now the hostile Indians are far away; and those who secretly coöperated with them at the agencies below us, on the river, have been dismounted and disarmed, and we feel secure.

#### SABBATH SERVICES.—SCHOOLS.

"Our Sabbath services have been attended sometimes by large and sometimes by small numbers, since we first came. We hope some truth has been sown; though with an audience speaking three or four different tongues, and interpreters with no religious ideas, or perverted ones, it has often seemed useless to make the attempt.

"We have now two day schools, one for Gros Ventres and Mandans, and one for Rees. A Christian young lady, paid by the government, takes charge of the Rees, and I am trying to do something with the Gros Ventres. There are various hindrances to education among a tribe of Indians, as you may well suppose. Some of the people say they 'don't see any money in it.' Some, on the other hand, do see money in it; like White Shield, the Ree chief, who recommends us to feed the children, for then they will

come to school, as flies come to sugar! Others are superstitious, and think that the children who go to school cough more than the others, and that the school has a mysteriously evil influence upon them. The old Mandan chief asked if the children who went to mission houses were not apt to die. Others, still, are opposed to anything that will break up old heathen ways. There is no law to compel attendance; and no community or parental authority to fall back upon, for the enforcement of discipline in schools. If with these hindrances schools are not large, no one need be astonished.

#### AGRICULTURE.

"The Indians here are doing more at agriculture than any others I have heard of, and that in spite of grasshoppers, drought, and short seasons. Oats are raised on the agency farm, but no wheat. The Indian products are corn, potatoes, squashes, peas, and beans. The government gives flour, pork, and beef, in weekly rations to all. Sugar and coffee are given for an equivalent in labor. The Indians cut a great deal of wood to supply the Agency and the river steamboats. They bring in skins, furs, and game, for themselves and for trading. If they can be gradually induced to scatter upon little farms, and raise some stock instead of their numerous horses and dogs, they may easily support themselves in comfort, even in this country.

#### DISPOSING OF THE DEAD.

"Last Sunday, on my way from the house to a camp of soldiers on the prairie, I passed by the graveyard, just as three women came out to bury a child. One had a rough wooden box, another the body of a child about two years old, the third a small buffalo robe and some pieces of calico. With these they wrapped the body,—its face painted with red bars,—and put it in the box. They got me to nail up the box, nail a blanket around it, and help them lift it upon a scaffold of four poles, about eight feet high. Part of these Indians bury their dead, and part still put them on scaffolds.

"When I came back towards home, a number of woman (no men) had gathered, sitting on the ground; while one, with bare legs, besmeared with red paint, stood before the scaffold in a bitter cold

wind, praying, *i. e.*, screaming, as loudly as possible. To-day the mother is sick from the effects of exposure. Poor humanity! God help us all! Pray that they may get light! *Send it!*"

## MISCELLANY.

### MISSIONARY INTELLIGENCE MORE THAN FOOD.

THE following extract is from a letter from the daughter of the honored Harlan Page: "I often wonder if there are many who regard the Missionary Herald as my mother's sister did, in Norwich, Conn., when I was a child, forty-five or fifty years ago. Her husband thought he would discontinue his subscription, but said nothing to his wife about it. At the breakfast table, she said, 'I do wonder why the Herald does n't come.' At dinner she said again, 'I would gladly go without my dinner if I could only get the Herald.' This was enough; her husband immediately renewed his subscription. If it was more to his wife than her necessary food, she should surely have it."

### HOW ONE FRIEND FEELS.

A DISTRICT Secretary sends this extract from a letter recently received by him:—

"Yours of the 28th treats of a subject very near my heart. I am very sorry the Prudential Committee find it necessary to retrench. I do not purpose to attempt to cheat the Lord's treasury out of the small amount I contribute to it. My wife contributes through the Woman's Board. [Their united contributions this year are \$250.] I hope before long to be able to double the amount I give; and I hope and pray that the treasury may be filled."

### A LINK IN THE CHAIN.

THE Treasurer, not long since, received the following: "A small box will accompany this, containing a plain gold ring for disposal towards 'the debt.'

"I want to give it as a thank offering for God's great goodness to me during

years of sickness. Oh, that it might be a little link in the chain that shall at length bind the world to Christ."

### MORE THAN FROM INCOME.

THE treasurer has this, recently:—

"DEAR BROTHER: Believing that just now the Lord is calling on some of us for more than a part of our *income*, I enclose herewith the first payment on a little lot of real estate. Please apply for the reduction of the disgraceful debt."

Are there not others who will do likewise?

### BIBLIOGRAPHICAL.

*Myra; or a Child's Story of Missionary Life.*  
By C. C. TRACY, of Marsovan, Turkey. pp. 89. Boston: Congregational Publishing Society.

THIS is a choice narrative, beautifully illustrative of the fruits of divine grace in the heart of a child. It has an added charm from the peculiar incidents of a missionary life, and from the pictures of a foreign land. The story is simply and happily told, as only a loving parent could tell it, whose heart finds relief for its sorrow in recalling the sweet ways of a little one now gathered into the Saviour's fold.

### *The Indian Evangelical Review.*

The January number of this review, just received, presents an uncommonly valuable series of articles. The first, "Should Missionaries preach Theology?" is quite as applicable to the latitude of New England as to India. It brings up, substantially, the same questions that are raised here; and they are discussed with a clearness and force of style only surpassed by the vigor of thought displayed. The second article, on "Bazaar Preaching," is well suited to attract the atten-

tion of missionaries in India. Still more practical, if possible, is the article on "Evangelistic Plans in India." Very valuable suggestions are there made on the subject of itineracy, based on actual experience and successful labor. The question now agitating the Indian mind in reference to "Child Marriages" receives very careful attention, and we cannot but hope that much good will come from the manner in which this subject is discussed in this Review. The last paper, on "Caste," shows that missionaries have by no means escaped the embarrassments attending this hindrance to evangelical work. All dallying with this evil, all compromising with it, is seen to be futile. The conclusion is wisely reached, that caste will not die of itself, nor is it likely to be weakened and gradually extinguished by bringing to bear upon it the influences of a healthy public Christian opinion. A system that harmonizes so completely with the selfish nature of men will not die by any such means.

This number of the Review is enriched by notes and intelligence such as have attracted special attention in former issues.

#### GLEANINGS.

— In Persia, unusual interest in the gospel is now shown by the Moslems. They are less under constraint there than in the Turkish Empire.

— The "Wesleyan Missionary Notices" mentions a "steady and dreadful decrease of the population of Fiji — apart altogether from the awful plague which swept over the islands a short time ago — which is as four deaths to one birth."

— The "Notices" also reports a revival of much interest in Fiji.

— The Dublin "Daily Express" states that, since 1801, while the Roman Catholics, in Great Britain and Ireland have increased at the rate of 28 per cent., the Protestants have increased at the rate of 120 per cent. Protestantism has, therefore, been advancing nearly five times faster than Romanism since the beginning of the present century."

— The end of heathenism in the York

Factory district, in Northwestern America, is announced by Archdeacon Kirby. Beardy, the chief of the Samatawa tribe, and sixteen others of his party, were baptized on Whit Sunday. York Factory station was founded by the Church Missionary Society in 1854. Now, Mr. Kirby says, "heathenism, with all its cruelties, has become a thing of the past."

— The Church Missionary Society is vigorously pushing forward its work in Palestine, since Bishop Gobat, so long at Jerusalem, has passed over his various enterprises to its care. Besides Jerusalem, it is occupying Nazareth, Salt, Joppa, Ramleh, Lydd, Nablous, Acea, Shefamer, and the Hauran, — embraced in a region to the south of the field occupied by the American Presbyterian mission.

— A remarkable work is in progress in connection with the Irish Presbyterian mission, among the Dherds, an aboriginal race scattered over the region about Baroda, near the head of the Gulf of Cambay, in the Bombay Presidency. In four years the professed adherents to the gospel have increased from 163 to 1,126, and they have spread from four to over sixty villages. These Dherds are the very lowest and most despised of the population. Their readiness to make personal sacrifices, when they seem to be at the lowest condition of want, is simply amazing. Their average income does not exceed sixty cents a week to a family; and yet four hundred of these families have pledged four shillings (about a dollar) for every house of worship erected in their district.

— The Church Missionary Society (English), has now *seventy-five* men under training for missionary service. Four years ago the number was twenty-three. Great advance in the regular funds is required, in view of the heavy additional expenditure which a so largely increased staff will involve.

— Miss Everett reports fifty-six pupils in the Seminary proper at Beirut, and one hundred and ninety-four names enrolled in the primary department, of whom  *fifty-eight* are Moslems. The way seems rapidly opening for work among

the Mohammedans. May the present war be overruled to this end!

REV. B. W. PARKER.

OF this brother, whose death was noticed in the Herald for May, the "Honolulu Commercial Advertiser" says: "Mr. Parker was a native of Reading, Mass. With his wife, who survives him, he came to these islands in 1833 as a missionary of the A. B. C. F. M., in company with the Rev. Lowell Smith and wife. Shortly after arriving here he sailed for the Marquesas Islands, together with the Rev. Messrs. Armstrong and Alexander. Returning here from the then unsuccessful attempt to establish a mission on those islands, Mr. Parker was stationed at Kaneohe, on this island, where he labored as a missionary of the Board until the change was brought about which placed the Hawaiian churches under the charge of native pastors, since which time he has resided in this city, attending to his duties as principal of the Native Hawaiian Theological School. Last year he revisited his native land, after an absence of a third of a century, and came back with invigorated health, which he continued to enjoy until recently. He was one that might emphatically be spoken of as a good man."

ARRIVALS.

MR. and MRS. PERRY, formerly of the Central Turkey mission, who sailed from New York September 16, 1876, reached

Sivas, where they are now to labor in connection with the Western Turkey mission, October 30th.

Dr. and Mrs. Whitney, who sailed from San Francisco February 1st, reached Hong Kong, China, March 16th, and Foochow March 26th.

DEATH.

A SLIP from a Honolulu paper is received just in season for this number of the Herald, with this announcement: "Died at sea, April 4, on board R. M. S. *Australia*, from San Francisco to Honolulu, of paralysis, the Rev. CLAUDIUS B. ANDREWS, late of Makawao, Maui, aged 59 years and 9 months. Mr. Andrews had been absent in the United States for a year past, in search of health, and was on his return to his island home in company with his wife, when death intervened. On Sabbath, April 1, although in a very feeble condition, he held Divine service and preached to the assembled passengers in the saloon of the steamer, taking his text from Psalm 1. 7, and laying particular stress upon the last clause — 'I am God, even thy God.' From that time he continued to grow worse, until shortly before 8 o'clock on the morning of the 4th, when he sank peacefully to rest. The body was brought to this city for interment, and the funeral took place yesterday afternoon, from the residence of the Rev. J. F. Pogue. Mr. Andrews arrived at these islands in 1844, as missionary of the A. B. C. F. M."

PACKAGES FOR TURKEY.

IN view of frequent inquiries on the subject, it may be well to state here, that packages for missionaries in Turkey are still sent from the Missionary Rooms, as heretofore. No change in this respect has been made on account of the war.

SPECIAL NOTICE.

ALL friends who may have failed to receive acknowledgments of their donations by mail, or to find them printed in the Missionary Herald, are desired (if they have not already done so) to report to the Treasurer at once

both the amount and date of their remittances, and the form in which they were made. By a recent arrest of a post-office clerk for stealing, it is found that letters to the Board had been taken and destroyed by him.

### OFFERINGS FOR THE DEBT.

MAINE.		IOWA.	
Calais, Samuel Gallagher,	2 10	Council Bluffs, Rev. B. Talbot,	10 00
NEW HAMPSHIRE.		Received for the "Debt" in April,	27 10
New London, Mrs. E. S. Trussell,	10 00	Previously acknowledged (see May "Herald"),	8,692 01
CONNECTICUT.			
Canaan, Fanny S. Cowles,	5 00		\$8,719 11

### DONATIONS RECEIVED IN APRIL.

MAINE.			
Cumberland county.		Lyndon, 1st Cong. ch. and so.	18 66—43 31
Gorham, Cong. ch. and so. 14.67; a gift, 11;	25 67	Chittenden county.	
Minot Centre, Cong. ch. and so.	41 00	Milton, P. Herrick,	1 00
New Gloucester, Cong. ch. and so.		Franklin co. Aux. Soc. C. B. Swift, Tr.	
to const. Rev. J. G. LEAVITT, II. M.	91 75	Franklin, Mrs. L. S. French,	50
Portland, Welsh Cong. ch. and so., for Mexico, 8; Rev. JOHN G. WIL- SON to const. himself II. M. 50;	58 00	Orleans county.	
South Freeport Cong. ch. and so.	16 50—235 92	Greensboro, Cong. ch. and so.	3 50
Kennebec county.		Windham co. Aux. Soc. C. F. Thomp- son, Tr.	
Gardiner, Cong. ch. and so.	17 80	West Brattleboro, Cong. ch. and so.	11 56
Penobscot county Aux. Soc. E. F.		Westminster, Cong. ch. and so.	23 35—36 91
Duren, Tr.		Windsor co. Aux. Soc. Rev. C. B.	
Hampden, Cong. ch. and so.	11 00	Drake and J. Steele, Tr's.	
Union Conf. of Churches.		Pomfret, Cong. ch. and so.	6 53
Hiram, Cong. ch. and so.	2 50	Sharon, Mrs. E. B. C.	5 00
Waldo county.		Springfield, Lincoln Whitecomb,	11 00
Winterport, Cong. ch. and so.	5 00	West Hartford, II. H. Hayes,	90
York county.		Woodstock, 1st Cong. ch. and so.	75 11—98 54
Biddeford, Pavilion ch. and so.	15 00		226 33
Elliot, Miss E. Gupstill,	1 00	<i>Legacies.</i> — Chelsea, Erastus Morton, hy J. P. Tracy, Ex'r,	100 00
Limington, Cong. ch. and so.	32 38—48 38		826 33
	320 60		
<i>Legacies.</i> — Bath, Mrs. Charlotte Houghton, by L. W. Houghton,	300 00		
	620 60		
NEW HAMPSHIRE.		MASSACHUSETTS.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Barnstable county.	
Alstead, 3d Cong. ch. and s. s.	25 30	Centreville, Cong. ch. and so.	7 17
Drewsville, Miss A. Woodward,	1 00	Orleans, Cong. ch. and so.	20 00
Fitzwilliam, a friend,	5 00—31 30	West Barn-table, Cong. ch. and so.	10 00—37 17
Grafton county.		Berkshire county.	
Hanover Cong. ch. and so.	22 48	Lenox, Mrs. Amanda Washburn, 10; Mrs. Emily Washburn, 12; a friend, 58;	
Hillsboro county Conf. of Ch's. George Swain, Tr.		Pittsfield, R. S. Jones,	80 00
Bennington, Cong. ch. and so.	20 00	Bristol county.	35 00—115 00
Goffstown, Rev. Abel Manning,	12 00	East Taunton, Cong. ch. and so.	
Manchester, 1st Cong. ch. and so.	91 30	Brookfield Asso'n. William Hyde, Tr.	18 00
Nashua, 1st Cong. ch. and so.	31 42—154 72	North Brookfield, 1st Cong. ch. and so.	
Rockingham county.		60 00	
Hampstead, Cong. ch. and so.	22 07	Essex county.	
Kensington, a friend,	3 00	Lawrence, Lawrence St. ch. and so.	100 00
Newmarket, Cong. ch. and so. 22.25;		North Andover, Cong. ch. and so.	
T. H. Wiswall, 10;	32 25—57 32	add'l,	20 00—120 00
Stratford county.		Essex county, North.	
Wolfeboro, Rev. S. Clark,	8 00	Groveland, Cong. ch. and so. 11.30;	
Sullivan county Aux. Soc. N. W. Goddard, Tr.		a friend, 5;	16 30
Langdon, Cong. ch. and so.	9 00	Ipswich, 1st Cong. ch. and so.	23 00
	282 82	Newbury, 1st Cong. ch. and so. 5; a friend, 150;	155 00
<i>Legacies.</i> — Derry, Mary J. Whidden, hy Joseph Blanchard, Ex'r,	400 00	Salisbury, Mrs. Abby Morrill,	50 00—249 30
	682 82	Essex co. South Cont. of Ch'e. C. M. Richardson, Tr.	
		Beverly, Dame St. ch. m. c.	18 53
		Lynnfield Centre, Cong. ch. and so.	21 30
		17.80; a friend, 350;	
		Marblehead, 1st Cong. ch. and so.	
		to const. Lizzie THOMPSON, II. M., 121; North Cong. ch. and so. 5;	126 00
		Salem, Tabernacle ch. and so., to const. GEORGE P. WOODBURY and EZRA L. WOODBURY, II. M.	648 20—814 08
		Franklin co. Aux. Soc. William F. Root, Tr.	
		Conway, Cong. ch. and so. m. c.	26 95
Bennington county.			
Bennington, 2d Cong. ch. and so.			
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	42 57		
Danville, Cong. ch. and so.	24 65		

CONNECTICUT.		
Fairfield county.		
Bridgeport, 2d Cong. ch. and so.	148 00	
Fairfield, 1st Cong. ch. and so. (of which 28.26 for Papal Lauds),		
301.87; "a member of Cong. Ch."		
20;	321 87	
Redding, Cong. ch. and so. 30.63;		
La. Society for Woman's work,		
19.87 = 50, to const. Rev. SIDNEY		
G. LAW, H. M.	50 00	
Wilton, Cong. ch. and so.	7 51—527 38	
Hartford county. E. W. Parsons, Tr.		
East Hartland, Cong. ch. and so.	4 62	
East Windsor, 1st Cong. ch. and so.	40 00	
Hartford, Center ch. m. c. 5 80; do.		
for Papal Lauds, 259.79; Park ch.		
for Papal Lauds, 41; Theol. Sem-		
inary m. c. 22.66; Mrs. Thomas		
L. Brown, 6;	234 75	
Scitico, Mr. and Mrs. J. W. Stowe,	20 00	
a centennial offering,		
Windsor, Cong. ch. and so.	20 66—420 03	
Litchfield county. G. C. Woodruff, Tr.		
New Hartford, North Cong. ch. and		
so.	28 40	
Roxbury, Cong. ch. and so.	14 75	
Thomaston, Cong. ch. and so.	90 88—134 03	
Middlesex co. E. C. Hungerford, Tr.		
Middletown, 1st Cong. ch. and so.	16 00	
West Brook, Cong. ch. and so., for		
Papal Lauds, 7.27; Elihu Chap-		
man, 20;	27 27	
West Chester, Cong. ch. and so.	28 50—71 77	
New Haven county. F. T. Jarman,		
Agent.		
Ansonia, Cong. ch. and so.	12 33	
Meriden, 1st Cong. ch. and so.	90 20	
New Haven, 1st ch. m. c. 6.66; 3d		
ch. 59.42; North ch. m. c. 6.80;	72 83	
Northford, Cong. ch. and so.	26 15	
West Meriden, E. K. Breckenridge,	10 00—211 61	
New London county. C. Butler and		
L. A. Hyde, Trs.		
Hanover, Cong. ch. and so.	30 00	
Jewett City, Cong. ch. and so.	9 30	
Ledyard, Cong. ch. and so.	11 60	
New London, 1st Cong. ch. and so.		
m. c.	101 71—152 61	
Windham county.		
Canterbury, Cong. ch. and so.	22 50	
Dayville, 2d Cong. ch. and so.	16 00—38 50	
	1,555 93	
Legacies. — Hartford, Sarah Isham, by		
M. W. Graves, Adm'r,	3,000 00	
New Haven, Lucy Starr, by John P.		
Phillips,	500 00	
New London, Rachel Robertson, add'l,		
New London, Mrs. Lydia Learued, by	17 50	
E. Learned, Ex'r,		
Sharon, Harry Cowles, add'l, by Rich-	500 00	
ard Smith, Ex'r,	387 43	
	5,960 86	
NEW YORK.		
Binghamton, C. L. N.	1 00	
Brooklyn, Tompkins Av., Cong. ch.		
and so. \$8.06; South Cong. ch. m. c.		
25.98; Park Cong. ch. and so. 10;		
Church of the Covenant, 10;	129 04	
Buffalo, R. W. B.	200 00	
Durham, W. Crawford,	4 00	
Elmira, Mrs. Lottie M. West,	5 00	
Flushing, 1st Cong. ch. and so.	77 05	
Fredonia, E. S. Ely,	2 00	
Gaines, Cong. ch. and so.	20 12	
Lisbon, 1st Cong. ch. and so	11 00	
New York, Broadway Tab. ch. J. T.		
Leavitt, 50; Edwin West, 10; Chas.		
Dana, to const. Edith HOWE, H. M.,		
100;	160 00	
North Pitcher, Cong. ch. and so.	12 75	
Pitcher, Cong. ch. and so.	50 00	
Rochester, Mrs. C. Dewey,	25 00	
Steuben, 1st Cong. ch. and so.	20 00	
Stockholm, Cong. ch. and so. 10; Mrs.		
Lucy Livingston, deceased, 2.50;	12 50—729 46	

## RHODE ISLAND

Barrington, Cong. ch. and so., for		
Papal Lauds,	50 00	
Coventry, Mrs. Orin Spencer,	5 00	
Little Compton, United Cong. ch. and		
so.	40 18	
North Scituate, Cong. ch. and so.	10 50—105 68	

PENNSYLVANIA.		OREGON.
Farmington, A. Cowles,	2 00	Forest Grove, Cong. ch. and so. m. c.
Philadelphia, " Theodore "	50 00	4 25
Shamokin, Welsh Cong. ch. and so.	5 93	
Van Buren, Penn. Synod's Com. on Missions, C. P. Church,	70 00—127 93	
TENNESSEE.		
Knoxville, Welsh Cong. ch. and so. for Mexico,	10 50	
OHIO.		
Cleveland, R. H. Fitch,	10 00	
Gambier, Cong. ch. and so.	5 00	
Greenwich, a friend of missions, 7; A. M. Mead, 3;	10 00	
Hudson, W. R. College ch. add'l,	3 00	
Kinsman, Cong. Presb. ch.	52 00	
Lodi, Cong. ch. and so.	15 00	
Mansfield, 1st Cong. ch. and so.	34 03	
Yellow Springs, <del>Ex</del>	10 00—139.03	
<i>Legacies.</i> — Cleveland, Elisha Taylor, add'l, by J. W. Taylor, Ex'r,	100 11	
	239 14	
INDIANA.		
Michigan City, Cong. ch. and so	215 02	
ILLINOIS.		
Annawan, Cong. ch. and so.	2 50	
Atkinson, Cong. ch. and so.	12 50	
Chesterfield, Cong. ch. and so. 15, 25; " Sell and give," 158 60;	173 85	
Creston, Cong. ch. and so.	14 00	
Dallas City, Cong. ch. and so.	5 00	
Du Quoin, W. Arms,	2 25	
Evanson, Cong. ch. and so.	52 69	
Granville, Cong. ch. and s. s.	19 60	
Lee Center, Cong. ch. and so.	9 00	
Milburn, Cong. ch. and so.	12 25	
Oak Park, Cong. ch. and so.	16 58	
Payson, Cong. ch. and so.	15 00	
Prospect Park, E. Standish,	100 00	
Springfield, Mrs. Sarah J. Dickerman,	10 00	
Summer Hill, Cong. ch. and so.	12 15	
Wilmette, Cong. ch. and so.	5 00	
Woodburn, A. L. Sturges, with prev. dona. to const. FREDERICK HAMIL- TON, H. M.	50 00—512 27	
MICHIGAN.		
Allegan, a friend,	3 00	
Armadia, Cong. ch. and so.	14 69	
Detroit, J. S. Farrand,	5 00	
Eaton Rapids, 1st Cong. ch. and so.	50 00	
Middleville, 1st Cong. ch. and so.	4 00	
Richland, 1st Presb. ch.	50 00	
St. Clair, Cong. ch. and so.	15 03—141 72	
MISSOURI.		
Lamar, Mrs. Pamela Cadwell, deceased, 10 00		
North Springfield, Cong. ch. and so. to const. Rev. G. H. ASHLEY, H. M.	87 45—97 45	
MINNESOTA.		
Cannon Falls, Cong. ch. and s. s.	12 00	
Fergus Falls, 1st Cong. ch. and so.	1 77	
Minneapolis, Plymouth ch. and so.	15 25	
Spring Valley, Cong. ch. and so.	21 45—50 47	
IOWA.		
Council Bluffs, Cong. ch. and so.	20 10	
Independence, New England Cong. ch. and so.	17 00	
Muscatine, Cong. ch. and so. 40; Ger. Cong. ch. and so. 2.50;	42 50—79 60	
WISCONSIN.		
Green Bay, 1st Presb. ch.	43 52	
Janesville, Cong. ch. and so.	20 06	
Menemonic, 1st Cong. ch. and so. 14; a friend, 25;	39 00—102 58	
KANSAS.		
Eureka, Cong. ch. and sn.	20 00	
Neodesha, Cong. ch. and so.	5 50	
Sedgwick City, Rev. John Vetter,	5 00	
Tonganoxie, Rev. H. E. Woodcock,	1 00—27 50	
NEBRASKA.		
Olive Branch, Ger. Cong. ch. and sn.	2 50	
Omaha, 1st Cong. ch. and so.	50 00—52 50	
OREGON.		
Forest Grove, Cong. ch. and so. m. c.		
DAKOTA TERRITORY.		
Elk Point, Cong. ch. and so.	2 00	
WASHINGTON TERRITORY.		
Skokomish, Rev. Cushing Eells, to const. ARTHUR H. EELLS, H. M. 100;		
Mr. Edwin Eells and Rev. M. Eells, to const. REV. CUSHING EELS, H. M.		
50;	150 00	
FOREIGN LANDS AND MISSIONARY STATIONS.		
Mahratta, Major G. A. Jacob, 40; Thomas Grahame, 25; E. T. Candy, 25;		
Turkey, Harpoot, Rev. H. N. Barnum and wife, 25; Van, Dr. G. C. Ray- nolds and wife, 70;	95 00	
Victoria, Penshurst, Yulangah, John Machichan,	25 95	
MISSION WORK FOR WOMEN.		
From WOMAN'S BOARD OF MISSIONS.		
Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>		
For several missions, in part,	4,001 00	
From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.		
Mrs. Francis Bradley, Evanston, Illinois, <i>Treasurer.</i>	2,000 00	
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.		
Mrs. R. E. Cole, Oakland, California, <i>Treasurer.</i>	500 00	
MISSION SCHOOL ENTERPRISE.		
MAINE. — Biddeford, Pavilion s. s. 1.82; Cas- tine, Cong. s. s. 18; Presque Isle, Cong. s. s. 5; South Berwick, Cong. s. s. 7.35; Misses' Circle, 3.12; Yarmouth, 1st Cong. s. s. 60;		
NEW HAMPSHIRE. — Amherst, Cong. s. s. 25; East Alstead, Cong. s. s. 10; Kensington, Cong. s. s. 10; North Hampton, Cong. s. s. 22.52; Sullivan, Cong. s. s. 10;	95 29	
VERMONT. — Alburgh, Cong. s. s. 3; Middle- town, Cong. s. s. 8; Plainfield, Cong. s. s. 9;	77 52	
MASSACHUSETTS. — Orleans, Cong. s. s.		
CONNECTICUT. — New Britain, 1st Cong. s. s. for the church school at Vizir Kupreu, 100; New Haven, Yale College, a friend, for the Theol. Sem'y, Ahmedudgur, 80; North Stonington, Cong. s. s. 30.76; Suf- field, 1st Cong. s. s. 20; Waterbury, Mrs. William Brown, for the Theol. Sem'y, Ah- medudgur, 10;	20 00	
NEW YORK. — Gaines, Cong. s. s. penny col- lections, 8.03; New York, a friend for scholar in Japan, 30; Olivets s. s. mis. assoc. for Olivet school in Harpoot field, 36; Rod- man, Cong. s. s. mis. soc. 27.90; Warsaw, Cong. s. s. for special tract work in Japan, 25.15;	240 76	
PENNSYLVANIA. — Williamsport, 1st Cong. s. s.	127 08	
OHIO. — Madison, Pearl Gatherers,	5 00	
ILLINOIS. — Godfrey, Cong. s. s. 9.52; Prince- ton, Cong. s. s. 2.25; Ridgefield, Willie and Mattie Dixon, 1; Wilmette, Cong. s. s. 1.50;	14 27	
MISSOURI. — St. Louis, Colored mis. s. s. of 2d Presb. ch. for support of a boy in Adams school, South Africa, 25;	25.00	
Donations received in April, " for the Debt, in April,	17,702 05	
	27 10	
Legacies received in April,	17,729 16	
	12,042 63	
	\$29,771 78	
Total, from Sept. 1st, 1876, to April 30th, 1877,	\$250,252 5	



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